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"What I say unto you I say unto all, WATCH."—Jesus



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Founded in 1898 by Mary Baker Eddy,
 Author of the Christian Science Textbook,
Science and Health with Key to the Scriptures



Marca Registrada

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"What I say unto you I say unto all, WATCH." Jesus

The Infinite Capacities of Mind

ANNA A. VINSON

A commonly accepted view about contemporary technological societies is that the vast amount of knowledge they generate tends to frustrate and confuse the individual. How can people understand and utilize the reservoir of knowledge?

Christian Science has answers for the demands inherent in progress. Concurrently with the increase in material knowledge, this Science is making available to humanity a deeper, ever-growing understanding of the laws of God. Mary Baker Eddy, the Discoverer and Founder of Christian Science, writes: "The term Science, properly understood, refers only to the laws of God and to His government of the universe, inclusive of man. From this it follows that business men and cultured scholars have found that Christian Science enhances their endurance and mental powers, enlarges their perception of character, gives them acuteness and comprehensiveness and an ability to exceed their ordinary capacity."

And she says of a knowledge of the Science of being, "It raises the thinker into his native air of insight and perspicacity."¹

What limitless possibilities present themselves when one becomes conscious of "his native air of insight and perspicacity"! Such awareness pierces the false beliefs of ignorance and inferiority. It reveals God as divine Mind, Principle, undeviating, unchanging, irreversible. It further reveals God as Love, establishing and maintaining harmony in man and the universe. These are facts that can be proved.

In establishing this proof, one begins from a metaphysical basis, thus departing from the methods of the material sciences. Through scientific prayer thought is lifted above seeking answers in matter to the understanding of the mental nature of all things and the realization that all right ideas emanate from the one Mind, God. This approach to the resolution of problems requires humility. It involves a willingness to give up preconceived notions and egotism.

Christ Jesus, at the age of twelve, was found listening to and asking questions of the learned doctors in the temple. Later, when he was an eminent teacher, people asked, "How knoweth this man letters, having never learned?" Jesus' answer was direct and simple: "My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself."² Jesus received the answer for all his needs and for the needs of multitudes through prayer, through communion with God. When his disciples asked him to teach them to pray, Jesus gave them what we call the Lord's Prayer. Interpreting the words "Thy will be done in earth, as it is in heaven,"³ Mrs. Eddy writes, "*Enable us to know,—as in heaven, so on earth, —God is omnipotent, supreme.*"⁴

"Enable us to know" is a prayer of humility and receptivity. A request for spiritual understanding is always answered. Confusion, stagnation, ineptness, retardation, are healed when one sees clearly that in the infinitude of divine Mind there are no slow learners, no underachievers, no mental incapacity. Every belief that has its source in materiality and finiteness is nullified when, through prayer, one rises "into his native air of insight and perspicacity."

Many and varied are the instances recorded in the Bible of individuals whose prayer-illuminated thought was lifted above limited

human knowledge and false theories to a larger measure of true wisdom. Abraham's desire to know God enabled him to surrender the long-held notion that human sacrifice was a part of true worship. Moses, whose slowness of speech made him despair of leading the children of Israel out of bondage, was invigorated and inspired when he learned that God was the Mind that would teach him how to carry out his mission. Solomon prayed to know the wisdom of God, and his prayer was answered.

A developing concept of God as Mind proved its practicality in the life of a young Christian Scientist. A series of reverses forced her to see the fallacy of intellectualism and egotism and to question the validity of personal mental powers. It took some years for her to replace mistaken beliefs, but as her understanding of Mind increased, things began to improve.

A quarter of a century after turning to Christian Science she was able to complete postgraduate work, which for a time had seemed an impossible task. As deadlines drew near and the mass of statistical data became increasingly incomprehensible, she turned to God for wisdom and guidance. The ease and rapidity with which the work was completed convinced her she had made some progress in understanding God as Mind. This understanding, she found, not only provides needed insights but supplies keenness, peace, equanimity, and wit, which enable one to challenge the seemingly impossible.

Christian Science does not denigrate human knowledge and progress. Rather, it frees thought to make better use of the advanced knowledge so readily available today. The advance of human knowledge need not burden the individual or mesmerize society. Mrs. Eddy foresaw the vast changes that would occur in human thought as this thought was awakened by Truth. She writes, "We welcome the increase of knowledge and the end of error, because even human invention must have its day, and we want that day to be succeeded by Christian Science, by divine reality."⁵

¹ *Science and Health with Key to the Scriptures*, p. 128; ² John 7:15-17; ³ Matt. 6:10; ⁴ *Science and Health*, p. 17; ⁵ *ibid.*, p. 95.

Don't Be Shy!

ALAN A. AYLWIN

If you are plagued by the limitations of fear, shyness, self-consciousness, then pause for a moment and consider the calm, unself-conscious poise Christ Jesus exhibited as he faced difficult encounters with his persecutors. It is recorded that after a verbal clash with the Pharisees "no man was able to answer him a word, neither durst any man from that day forth ask him any more questions."¹

Invariably the great Master was led to say the right thing and to perform the appropriate act because he was constantly aware of his unity with God, all-knowing divine Mind. He laid aside a material, personal sense of mind and life and humbly recognized himself to be the individualized expression of God's limitless knowing and doing. He said, "The Son can do nothing of himself, but what he seeth the Father do."²

Christian Science can show you the way to achieve the genuine self-consciousness that Jesus so superbly demonstrated. Through studying the Bible and Mrs. Eddy's writings and then prayerfully obeying what they teach, you can reach an understanding of your true spiritual selfhood and its inseparable relationship to God, the infinite source of ability, peace, and poise.

This Science teaches us that divine Spirit never created its opposite, matter, and therefore what appears to be a material personality controlled by a brain-centered mind is not man at all. It is a counterfeit mental picture produced mesmerically by the mind of mortals in much the same way that this mind seemingly produces personalities in a dream. It is a wrong concept of identity that keeps one in bondage to various forms of limitation, and the more one turns away from the contemplation of material personality in himself or in others, the freer and more poised he becomes.

In her book *Miscellaneous Writings* Mrs. Eddy tells us: "Every

human thought must turn instinctively to the divine Mind as its sole centre and intelligence. Until this be done, man will never be found harmonious and immortal." Further on she says, "I earnestly advise all Christian Scientists to remove from their observation or study the personal sense of any one, and not to dwell in thought upon their own or others' corporeality, either as good or evil."³

It was Mrs. Eddy's steadfast communion with God that supported her through the seemingly insuperable difficulties she encountered while founding the Christian Science movement. She met and mastered every obstacle that stood in the way. Following the Master, Christ Jesus, she was humbly aware of God's sustaining power and presence. She was able to meet unexpected demands made upon her because of her complete reliance on God as her only Mind or Ego. Mrs. Eddy did not dwell on the mental level that calls itself personal self-reliance; hence she could rise to the occasion, unhampered by fear or self-consciousness.

Upon leaving school and entering the business world, I found myself greatly handicapped by shyness and self-depreciation. These traits had been in evidence during my high school years, but the problems of business life greatly accentuated them and forced me to buckle down and apply more faithfully the truths I had been taught in the Christian Science Sunday School.

During the intervening years a quiet poise has been established. The way has not been easy, but steady progress has been made in recognizing my inseparable relationship to God. Systematic study and practice of Science have combined to show me something of the falsity of the human ego with its limiting personality traits, and the stupendous reality of God, infinite Mind, the only Ego of man and the universe. In other words, I have become less self-centered and more God-centered. I see more clearly what Mrs. Eddy means when she writes, "Think less of the enactments of mortal mind, and you will sooner grasp man's God-given dominion."⁴

The same quiet self-possession that I began to experience is available to you—indeed to anyone who is willing progressively to learn the lessons of love and humility and acknowledge the supremacy of the one divine Mind. When one subdues the little "I" of human personality with its selfish introspective thoughts, man's unity, or oneness, with God, the all-knowing I or Ego, becomes more and

more apparent. Then the limitations of human self-consciousness—either self-depreciatory or self-important—begin to disappear.

Mrs. Eddy tells us, "The 'I' will go to the Father when meekness, purity, and love, informed by divine Science, the Comforter, lead to the one God: then the ego is found not in matter but in Mind, for there is but one God, one Mind; and man will then claim no mind apart from God." ⁵

Have you been called upon to speak to a large audience or make an important sales presentation? Then be assured that you can do it with poise and serenity if you will lift your thought above a material sense of yourself and others. You can know that God, the one Mind, is divine Love and that this loving Mind is governing the entire situation. In reality there are no material minds present. God is the Mind of all concerned. Wisdom, eloquence, poise, and receptivity are derived from Him.

We learn through the study and practice of Christian Science that because the material senses provide only false evidence, there is nothing real "out there" to scare or unsettle us. And, by the same token, there is nothing "in here," called a mortal mind, that is shy or embarrassed. In real being there is no evil either here or there, for divine Love's all-embracing presence forbids it.

Addressing God, the prophet Isaiah wrote, "Thou wilt keep him in perfect peace, whose mind is stayed on thee." ⁶ Undoubtedly Jesus was familiar with this scriptural passage, and he obeyed it in the detail of his daily life. We can do likewise and thus free ourselves from the maelstrom of negative human emotions.

¹ Matt. 22:46; ² John 5:19; ³ *Mis.*, pp. 307-309; ⁴ *Science and Health*, p. 381; ⁵ *Mis.*, pp. 195-196; ⁶ Isa. 26:3.

*Cast not away therefore your confidence,
which hath great recompence of reward.*

Hebrews 10:35

Responding to God's Irresistible Attraction

BÉATRICE LABARTHE

Man has always existed. And he always will, as the Bible shows us. There is only one kind of man—immortal man, the only man God, infinite, immortal Mind, could create.

Nothing can override this immortal truth—not social status, acquired culture, or education. God, Spirit, not outward circumstances, governs us. He works in us “both to will and to do of his good pleasure.”¹ Therefore we can expect Him to work in us, as He worked in Saul of Tarsus, to bring about the necessary change. God is always present, and consequently He is manifesting Himself in us even at this very moment. We let go of false beliefs and the wrong actions resulting from these beliefs when the truth has taken the place of error in our thought. On the subject of Truth, which is one of the synonyms of God, Mrs. Eddy writes in *Science and Health*, “Radiant with mercy and justice, the sword of Truth gleams afar and indicates the infinite distance between Truth and error, between the material and spiritual,—the unreal and the real.”²

We often allow ourselves to believe that the material environment in which we seem to live is normal and that in order to attain perfection and happiness we must through painful efforts rise above this environment and reach something above us. In reality, it is the kingdom of God that is normal, and all that claims to be outside this kingdom is abnormal, inconsistent, unreal. Concerning the birthright of man, Mrs. Eddy tells us: “His birthright is dominion, not subjection. He is lord of the belief in earth and heaven,—himself subordinate alone to his Maker.”³

Knowing this, we find calmness and security. Since that which is real is divinely natural, we do not have to go looking for it. It is right at hand. So health, abundance, activity, joy, and purity are rightful, legitimate conditions. It is natural for everyone to inherit

these as their birthright. We find them as we know ourselves to be what we really are—children of God.

Spiritual consciousness is accessible to every one of us, provided a change of basis in our thought takes place. Our ability to turn to Him and to acknowledge Him, our understanding of God and His creation, do not depend upon such factors as age, health, ethnic background, political ideas, former religious education, or the number of years we have studied Christian Science. God's power can turn us to Him and to His light instantaneously.

Actually, God is a present reality. He is with us; we are with Him. Mrs. Eddy writes, "Christ is the offspring of Spirit, and spiritual existence shows that Spirit creates neither a wicked nor a mortal man, lapsing into sin, sickness, and death."⁴ We are all in the kingdom of God and are all of equal value to God in that kingdom. No matter what mortal condition we appear to be passing through, we are all God's children. And this identity can be demonstrated.

Christian Science, the Comforter promised in the Bible, is able to transform our lives. I experienced such a transformation. It showed me that there is only one God, one Life, one healing method.

I had studied medicine and pharmacy for five years at a university. Having received my diploma and practiced for a few years, I ardently desired to make a career in this field. My situation seemed satisfactory in every way. Nevertheless, material possessions and even good health did not bring me happiness. My life seemed to be terribly empty; waves of depression would come over me and tempt me to think of death as the only way to escape the mental suffering. I knew medicine could not heal the difficulty.

At the height of one of these crises a friend spoke to me about Christian Science and helped me overcome depression solely through God's help. I had found the cause of my suffering as well as the only method of healing it.

Through Christian Science I learned that sickness is in truth no part of us. We can refuse to suffer because suffering has no place in God's man. Insisting on this fact, we are freed from harmful beliefs, and healing takes place.

I recognized that only the application of spiritual truth as revealed in Christian Science is capable of such fundamental healing and of

bringing us the joy of knowing the true Life, God, and our true being. As in the case of Paul, my career then took an entirely different direction. In God's plan each one has an individual place.

When our thought is touched by Truth, we become aware of what is false in our thought—concepts acquired through education, bad habits, self-justification—and we know we must let it go. Then the way becomes bright, and dark days diminish. The truth makes its presence felt and penetrates our entire being.

Attraction to God is irresistible. We can accept this and say with the Psalmist, "When thou saidst, Seek ye my face; my heart said unto thee, Thy face, Lord, will I seek."⁵

¹ Phil. 2:13; ² *Science and Health*, p. 538; ³ *ibid.*, p. 518; ⁴ *ibid.*, p. 540; ⁵ Ps. 27:8.

YIELDING

That hard core of resistance
melts away
under sunlight of Truth.

No more the strong insistence
of will's dark way
keeps the heart aloof.

A steady, sure persistence
in patient prayer
brings the longed-for proof:

No hard core of resistance
can stubbornly stay
under the same roof

with inexhaustible Life
inextinguishable Love
undiscourageable Truth.

DORIS KERNS QUINN

Letting Go Can Break the Stalemate

ELLIOT OLADIPO YEMITAN

Recently, I was opening a bottle that had a screw top. Grabbing the trunk with my left hand, I turned the top anticlockwise very vigorously, but it did not budge.

Then I put the bottle down gently and, after pausing a bit, decided to try again. To my surprise, the top came off easily, like a loosened nut, with very little effort! It then dawned on me that I had at first been pressing the threads of the bottle and those of the screw top together and thus had been making things unnecessarily difficult. But as soon as I abandoned the unnecessary, extreme pressure, the screw top came off easily.

How like the experience of many of us when we face a hard problem! Whenever a challenging situation presents itself, we tend to assume we have an uphill task. We then start to struggle unduly, often to fulfill human outlining. But in the light of my encounter with the bottle top, we may need to realize we've been wasting effort, perhaps actually blocking a channel for solving the difficulty.

Whatever faces us, be it a physical condition or other challenge, it is wise to let go of human will and, instead, bring the healing power of the Christ, Truth, to bear on the case. What we need to cultivate is calmness, without which we leave room for confusion, fear, and anxiety.

Although it is right to make sufficient effort to meet a need, it is also proper and wise to watch we don't inadvertently concede reality to error. The truth in every situation is that evil is not real and that, even as an illusion, a discordant condition has only the power and proportions we admit. In most cases the individual would be immensely helped by stopping the struggling, pausing a while, and seeing whether human effort is not being allowed to operate in place of spiritual insight and inspiration.

In *Science and Health with Key to the Scriptures*, Mary Baker Eddy, the Discoverer and Founder of Christian Science, admonishes us: "Like the great Exemplar, the healer should speak to disease as one having authority over it, leaving Soul to master the false evidences of the corporeal senses and to assert its claims over mortality and disease. The same Principle cures both sin and sickness."¹ The action of the Principle of the Christ-power, as demonstrated by Christ Jesus, our Exemplar, is effortless; and if we were unhindered by unnecessary striving in a human way, we would always be able to bear witness to its operation.

The Bible gives us no indication that Jesus had to struggle hard to effect healing. In the same manner, we too can win over error or disease if our understanding of the power of God is sufficient. Mrs. Eddy points out in *Science and Health*: "You render the divine law of healing obscure and void, when you weigh the human in the scale with the divine, or limit in any direction of thought the omnipresence and omnipotence of God."² In what better way could one be reminded of the ever-availability of the healing presence and power of God!

But this does not mean that a person need not rise up energetically to meet a challenge in the way that seems wise. Indeed, it is proper for every individual to do all the prayerful work he may be led to do and to take all the human footsteps necessary to meet the need. Fickleness should not be allowed to enter our thought. In the Christian Science textbook Mrs. Eddy gives the exhortation: "Be firm in your understanding that the divine Mind governs, and that in Science man reflects God's government."³ We certainly have a responsibility to work diligently in knowing the healing truth for ourselves. And when the truth is clearly known, there is need to stand firm by it until victory is won. We need to listen to that voice within, which bids each and every one of us, "Be still, and know that I am God."⁴

We may work all night over a case in the belief that the longer the praying, the quicker and more effective the healing. As practitioners we may sacrifice our peace and poise by encouraging the patient to ring us often to express his fears in the guise of giving "progress reports." By so doing we could be impressing the wrong image on the thought, instead of correcting the belief. If we want

to throw off a garment, we ought not to keep on pressing it down on our shoulders. When we are anxious to get over a sickness, we need to be careful not to rehearse its course and symptoms in our mind.

The work to be done belongs to us, but the healing is God's. The realization of this truth releases us from the anxieties that attend our strivings to prove we are better healers. It arouses in us a sense of humility that acknowledges the supremacy of Spirit. Then the healing comes.

¹ *Science and Health*, p. 395; ² *ibid.*, p. 445; ³ *ibid.*, p. 393; ⁴ Ps. 46:10.

The Importance of Spiritual-mindedness

BARBARA R. HUNTER

One night recently as I walked rapidly toward a neighbor's house to transact some business, I slipped and fell, landing heavily on one wrist. I had stepped on an unseen icy area on the dark sidewalk.

Instantly I began to declare vehemently—and aloud, since no one was present—the allness of Spirit, God; the utter unreality of matter, material structure, and material law; and my consequent absolute perfection as a wholly spiritual idea. I went on to affirm the total impossibility of my being subject to a material law of injury or touched in any way by accident.

After a few moments of these vigorous pronouncements of spiritual truths, a thought suddenly occurred to me that caused me to laugh silently: "When the chips are down, how important the allness, the reality, of Spirit and the nothingness, the unreality, of matter become to us! What high priority is suddenly attached to the unreality of matter!"

I happily and gratefully acknowledged this, as well as the real-

ization that the pain had disappeared and I had full use of my wrist and hand. I had to admit to myself that when it became evident that the correctness of my thought really counted, my declarations of the allness of Spirit and the nothingness of matter were fervent and unreserved.

Christ Jesus said, "It is the spirit that quickeneth; the flesh profiteth nothing."¹ And Mrs. Eddy follows his teaching, summing up the fundamental facts concerning Spirit and matter in what is termed "the scientific statement of being" in *Science and Health*. Two of these facts are: "Spirit is immortal Truth; matter is mortal error. Spirit is the real and eternal; matter is the unreal and temporal."²

To one unfamiliar with Christian Science these statements may seem incredible, but they are at the very heart of Christian Science and are the essential basis of all its healing work. Admittedly, much of what we see and experience appears to claim precisely the opposite as true; yet it is the affirmation of Spirit's allness and the denial of matter that heals, and not the contrary claim of the senses.

Mrs. Eddy concisely analyzes this difference of viewpoint. She says: "In Christian Science, substance is understood to be Spirit, while the opponents of Christian Science believe substance to be matter. They think of matter as something and almost the only thing, and of the things which pertain to Spirit as next to nothing, or as very far removed from daily experience. Christian Science takes exactly the opposite view."³ When the fundamental premise of our spiritual reasoning is correct and our wholehearted declarations of truth are consistent with this spiritual basis, the conclusion must be divinely right, with healing results.

People sometimes question the importance of making the allness of Spirit and the nothingness of matter the basis of thought. After all, there are times when matter seems cozy, luxurious, and downright desirable. Yet logic must convince us that one can't eat one's cake and have it too. One can't cling to assumptions of the reality of the unreal and temporal and at the same time achieve dominion over the material woes that accompany those assumptions. In fact, the truly good events in life aren't embodied in the material things that seem to accompany them, but are the natural manifestations in human experience of God's beneficent love. As we loosen our

grasp on matter, matter with its limitations begins to loosen its seeming grasp on us, and progress in spiritual understanding becomes more certain and consistent.

Mrs. Eddy observes: "Do you not hear from all mankind of the imperfect model? The world is holding it before your gaze continually. The result is that you are liable to follow those lower patterns, limit your life-work, and adopt into your experience the angular outline and deformity of matter models." And she counsels: "To remedy this, we must first turn our gaze in the right direction, and then walk that way. We must form perfect models in thought and look at them continually, or we shall never carve them out in grand and noble lives."⁴

The study of Christian Science aids us in making daily and hourly distinctions between the true and false, the immortal Truth and the mortal error in our experience. As these distinctions become clearer, we learn to recognize the reality of God, Spirit, and the truth of man and the universe as wholly spiritual, unencumbered by matter and its claims. The result is harmonious living, successful healing, progressive careers, and greater helpfulness to all mankind.

¹ John 6:63; ² *Science and Health*, p. 468; ³ *ibid.*, pp. 349-350; ⁴ *ibid.*, p. 248.

LISTENING

Jesus suffered not the devils to speak. Do we
 Firmly refuse to let the devils speak—
 Whether in low insinuating tones,
 Or like the tempest round a mountain peak?

We do not have to listen to their tones;
 The still small voice is all we need to hear.
 It has the power to drown all other sounds,
 And to the listening ear sound loud and clear.

MADGE ELDER

Symbol and Substance

BARBARA KOBLER ROSSITER

Smashed! Burned! Stolen! Suddenly a cherished possession is gone, and we are dismayed by our feeling of helplessness, a jarring lack of control over our experience. But even as we sweep up the fragments or report the loss, we can ask quietly, "What is God knowing?"

The cherished object existed—and still exists—for us as a mental picture; it illustrates in part our present sense of usefulness, beauty, or harmony. These qualities—what God is knowing—remain in Mind. They stay with us. What started as a disturbing incident becomes a demand to view ourselves and what we are accustomed to calling our possessions more spiritually.

We calm thought as we insist that the needed spiritual facts can be understood. They are neither vague nor abstract. In *Science and Health* Mrs. Eddy gives this comforting assurance: "Thought will finally be understood and seen in all form, substance, and color, but without material accompaniments."¹

Accepting material accompaniments to our thoughts of utility and beauty—material accompaniments such as density, finity, gravity, deterioration—may have tricked us into believing in destruction. Material accompaniments are limiting. Finiteness, for instance, decrees that because an object is appreciated by us here, it cannot at the same time be "over there" for someone else to enjoy. An object subject to gravity can fall and become fractured. One composed of molecular structures is capable of disintegration.

But any picture of matter with its inherent destructibility is hypnotic, and we can refuse to let the material picture impose on us. Does God clothe His imperishable ideas in restrictive notions? Never! Nor does He give us material senses with which to misinterpret His spiritual creation. Our enjoyment of mental elements

can be free from the domination of material accompaniments. We need to be free also from such dense and perishable beliefs as anxiety, pride of possession, and parsimony. As we prove this freedom, we find ourselves in uninterrupted possession of spiritual ideas.

Returning from lunch one day, a Christian Scientist found fire raging in her office. As soon as she had summoned the fire department, she tried to quiet her anxiety about some work in progress in that room on which publication deadlines had to be met. She called a practitioner, and together they pondered the form and substance of thought without material accompaniments. The conviction emerged that every useful idea is spiritual and permanent.

The blaze was quickly subdued, and the woman was permitted to go into the room. Lighting fixtures, a telephone, and a lamp had melted from the heat. Windows and a skylight had been knocked out, walls were black, but most of the galley proofs of the work in progress had remained intact.

With regard to the part that had been destroyed, there was of course need for speedy restoration, and Christ Jesus' words "Elias truly shall first come, and restore all things"² seemed appropriate to contemplate, together with the first paragraph of the definition of "Elias" in *Science and Health*, which reads: "Prophecy; spiritual evidence opposed to material sense; Christian Science, with which can be discerned the spiritual fact of whatever the material senses behold; the basis of immortality."³

It was comforting to realize she could view the situation scientifically, since the understanding of Christian Science supports the seeing of spiritual facts, regardless of what scene the material senses are beholding. In the days that followed, work on the project proceeded. Intelligence, cooperation, and generosity—exercised by herself and others—made the replacement of the burned material possible. Deadlines were met. In no time at all the office was restored to order and soon was beautifully refurnished.

Spiritual seeing is itself evidence. Because it reflects God's knowing, spiritual seeing is able to recognize the spiritual source of all real form, color, and substance, and to understand the powerlessness of material destruction. Restoration begins with seeing—perceiving—more definitely the lasting spiritual quality of each visible symbol of spiritual substance that we enjoy. This seeing ensures a con-

tinuation of having these qualities made manifest in our experience. Sometimes familiar symbols reappear; but whether they do or not, we may be sure that cherished spiritual qualities will become progressively apparent to us, often in new, expanded, and delightful ways.

¹ *Science and Health*, p. 310; ² Matt. 17:11; ³ *Science and Health*, p. 585.

The Beauty of Giving

MARGARET G. ROBINSON

“Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give.”¹ In this charge to his disciples Jesus set forth his conception of true benevolence. It included no money, no material thing—just the administering to others of the healing power of Truth and Love.

This healing power is ours to reflect, for we are God’s spiritual ideas and we reflect all His qualities, all His capacities. So in expressing love, tenderness, kindness, benevolence, we are passing along what we have already received from our Father-Mother God and are awakening others to those same qualities in themselves. To behold one’s fellow as God’s perfect idea, pure and flawless, is to give him the gift priceless—the spiritual gift of healing that Jesus gave.

In human experience it is often necessary and right to give material gifts; but too often the price tag is the measuring stick of value. As a child I was taught by my mother that a gift made by oneself was better than something bought in a store. It was not until years later, after I had become a Christian Scientist, that the real reason for this kind of giving became clear to me. I realized then that the spiritual qualities involved, the intelligence, the care, the patience,

the love—qualities emanating from the divine Mind—were the real substance of the gift. I finally came to the conclusion that the best gift is the one that best represents the giver's spiritual qualities and is impelled by divine Love.

The size of any gift is relative. Christ Jesus indicated this when commenting on the widow who cast her two mites into the treasury: "Verily I say unto you, That this poor widow hath cast more in, than all they which have cast into the treasury: for all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living."² Because the widow's all-absorbing desire to give revealed her selflessness, it gained the Master's praise.

The chief element, then, in any benefaction, large or small, is the motive of the benefactor. If the gift is given grudgingly, merely from a sense of duty or to win favor or approbation, it will lack the essentials that bless and heal. In his Sermon on the Mount Jesus cautions us: "Take heed that ye do not your alms before men, to be seen of them But when thou doest alms, let not thy left hand know what thy right hand doeth: that thine alms may be in secret."³ Here again it is the endearing spiritual qualities of love and humility, not self-importance, that embellish the gift.

Mrs. Eddy's life is a clear illustration of selfless, tireless, sacrificial giving, through which the profound and glorious gift of Christian Science was given to mankind and has continued to feed multitudes throughout a century. "Giving does not impoverish us in the service of our Maker, neither does withholding enrich us,"⁴ writes Mrs. Eddy, and her words should allay the mortal fears of limitation, whether of time, talent, energy, or money, that often tug at our desires to give. She knew that God, the creator of all good, is ever present, and that His qualities are available in any place at any moment. Limitations, of whatever nature, are self-imposed; they are not of God.

Why, then, need we fear limitation, when in the essential character of our spiritual being we are already the possessors of infinite good? Our talents, intelligence, and creative ideas are reflections of the activity of Love, the all-knowing Mind. They cannot be depleted; rather they grow in proportion as they are used graciously and given freely. Because we have unlimited spiritual endowments, we can all serve our church and our fellowmen in countless ways

and reap the immeasurable joy that comes from the sharing of ourselves—our time, our talents, our patience, our means, our love. If we truly desire to give, divine Love will make the giving possible.

When it is our humble desire to bless others, we are blessed, too. In the book of Malachi we read, "Bring ye all the tithes into the storehouse, . . . and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."⁵ The cause and effect here expressed are as exact as in mathematics, and as demonstrable.

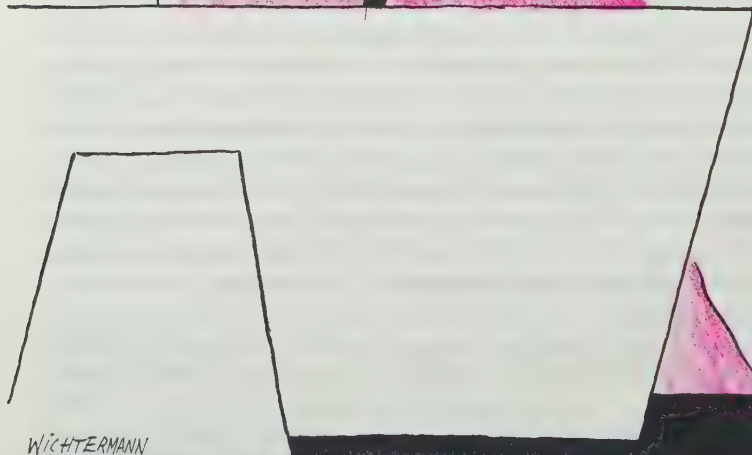
At one time a Christian Scientist whom I know, desiring to assist in a benevolent undertaking of her church, gave a check in the amount she thought she could afford. In a few days, however, she felt a deep desire to give more; so she wrote another check for the same amount. After this she had great joy and peace. The following day she found in her mailbox a letter containing a check for the total amount she had given. Believing there was some mistake, she wrote to the company that sent the check to ask the reason for the unexpected remittance. They explained briefly why it was due her. Grateful for this, she knew that God had opened "the windows of heaven." Such reward, though welcome, is incidental; expectation of it can never be the motive for true giving.

God is not parsimonious nor does He expect us to be, for we are His children, praying to do His will as it is done in heaven. God, divine Love, is the great giver, and we reflect Him. Giving is love; giving is living, contributing to all that is joyous and beautiful.

Whenever we are confronted with the perplexing question "What can I give?" or "How much can I give?" let us consider carefully these words of Mrs. Eddy and act on them: "Goodness and benevolence never tire. They maintain themselves and others and never stop from exhaustion. He who is afraid of being too generous has lost the power of being magnanimous. The best man or woman is the most unselfed."⁶

¹ Matt. 10:8; ² Mark 12:43, 44; ³ Matt. 6:1, 3, 4; ⁴ *Science and Health*, p. 79; ⁵ Mal. 3:10; ⁶ *The First Church of Christ, Scientist, and Miscellany*, p. 165.

CHRIS



WICHTERMANN

Come On In

Frances Turetsky

Hot, tired, lonely. That was how I felt as I walked into a Christian Science Reading Room one afternoon. I was very young and full of questions, and I felt friendless. Perhaps no one would notice how unhappy I was. In my hand was a paperback copy of *Science and Health*, the Christian Science textbook by Mrs. Eddy. I didn't know many Christian Scientists, but I had started reading this book through completely, and it was beginning to show me a beautiful new way of life.

I had recently been finding that the Reading Room was a quiet haven where I could spend hours reading and absorbing the dynamic truths in this book. My home wasn't the best place to study, since my parents were opposed to what they thought Christian Science to be. But I knew what this religion was doing to save me from the deep depression that I'd struggled with since my teen years. A long procession of psychiatrists had not been able to help me and I'd almost felt life was not worth living.

But now through my study of Christian Science the light was breaking. I had been marking and underlining sentences in *Science and Health* that meant most to me. Not only Christian Science but Christianity and the New Testament were brand new to me. "Come unto me, all ye that labour and are heavy laden, and I will give you rest."¹ This statement by Christ Jesus came to life for me that day in the haven offered by the Reading Room.

That hot summer day I felt I wanted to read and think alone with God. The burdened thoughts dropped away from me as I entered the Reading Room. The librarian on duty just quietly expressed divine Love and didn't ask me any questions as she welcomed me warmly and very gently.

After reading for a short while in the study room, I felt at peace. Several questions came to the surface. I finally felt courageous enough to ask the librarian where I could find the answer to a question. She didn't overwhelm me with conversation, but we sat down together to read, and soon my question was answered. Most important, I was feeling really happy and healed. I also had a new friend in the librarian. It was no surprise to me when she later became a practitioner listed in *The Christian Science Journal*.

Now that I'm a member of the church, and happily active in serving others, it's always a privilege to me—a great privilege—whenever I'm asked to serve in a Christian Science Reading Room. I always come to my duties there filled with inspiration from studying the Lesson-Sermon² for the current week. At home, in my study of the Bible and *Science and Health*, I always pray to be shown how to express love to anyone who enters the Reading Room that day. I asked myself, "Am I living up to Mrs. Eddy's provisions for Reading Rooms in the *Manual*?" Regarding the librarian of a Mother Church Reading Room, Mrs. Eddy says, "He or she shall have no bad habits, shall have had experience in the Field, shall be well educated, and a devout Christian Scientist."³ I try to open my heart and listen both to God and to the individuals who want to ask questions. I try not to talk too much. I realize I'm in the Reading Room to express God and not to give personal advice to anyone.

Before serving in a Christian Science Reading Room I find it most helpful to ask myself: "Am I ready?" If my honest answer to that question is yes, then I know my thought is thoroughly prepared to reflect the Christlike qualities needed in every Reading Room throughout the world every minute its doors are open to the public.

¹ Matt. 11:28; ² in the *Christian Science Quarterly*; ³ *Manual of The Mother Church*, Art. XXI, Sect. 2.

Editorials



GEOFFREY J. BARRATT
Editor

NAOMI PRICE
Associate Editor

NATHAN A. TALBOT
Associate Editor

Protecting Our Crops

Some of us will plant a garden this year. A few rows of beans and peas. Perhaps some carrots and corn. Even a modest potato patch. Others will raise a tomato plant in an apartment window box, while still others will seed vast fields of grains and other crops. But all of us, whether we sow a seed or not, have an important stake in the yield of this year's crops. Their success will have wide implications, from consumers in industrialized nations to children in isolated parts of underdeveloped countries.

The yield is supposed to depend, in large measure, on weather conditions, the control of bugs and diseases, and adequate care of the soil. But in truth, it is our *concept* of these factors that largely determines success or failure. A developing understanding of God and His true creation can progressively free mankind from the adverse effects that various conditions appear to have on crops.

Christian Science reveals man's true identity to be spiritual. Our awakening to this fact—and a growing love for it—begin to eliminate, step by step, discords and disorders. We don't begin by discarding our bodies. But we do begin discarding limited and erroneous material concepts about ourselves. Ultimately, as we become fully aware of our substantial, spiritual identity, we outgrow materiality itself—which will be found to have been nothing more than a poor counterfeit of true being.

In some ways we might say the same about our crops. In truth, divine Love nourishes and sustains man on an entirely spiritual basis. The uncertainties of materiality have no power in the infinite presence of Spirit. While our true nourishment is spiritual, we don't discard the crops—leave them to the mercy of mortal disruption.

tions. But we can begin discarding limiting and discordant concepts about Love's true provision. And as we take the initial steps of glimpsing reality on purely spiritual grounds, material restrictions begin to lift. The practical effect of outgrowing mortal beliefs is an increasing freedom from fear, lack, and loss.

The Bible tells us that God made "every plant of the field before it was in the earth, and every herb of the field before it grew."¹ Mary Baker Eddy comments on this scriptural truth in *Science and Health with Key to the Scriptures*: "Here is the emphatic declaration that God creates all through Mind, not through matter,—that the plant grows, not because of seed or soil, but because growth is the eternal mandate of Mind."²

In the degree we understand Mind, God, to be the only power, our bodies respond harmoniously. That is, the human mind—the essence of the human body—relinquishes its beliefs, its fears and doubts. Similarly, as we understand the government of divine Mind alone to be power, even a plant can be protected by that truth.

The beans in our garden seemed especially sensitive to frost, and on several occasions they were lost. One spring, after a late, severe frost, the beans were again frozen. As I looked them over that morning I recalled the Bible story of the three Hebrew men being thrown into the furnace. It seemed those men glimpsed man's true spirituality, his full relationship to God, with such clarity that they were untouched by the usual effect of fire. The Bible tells us of many witnesses who "saw these men, upon whose bodies the fire had no power, nor was an hair of their head singed, neither were their coats changed, nor the smell of fire had passed on them."³

What a graphic description of the protection one has as he understands that God is Love and brings only good to His creation. Why shouldn't useful plants be blessed by that same protecting power, whether faced with heat or frost, drought or drenching? I felt they could. And later that day the plants were green and healthy.

The truths of being are available for all mankind to love. Spiritual facts are always present—even when human conditions become severe—enabling us to see beyond materiality. And it is this seeing, this spiritual perceptiveness, that results in a very practical solution for our needs.

Mrs. Eddy clearly recognized the blessing that comes from an awareness of God's government. She writes: "The seasons will come and go with changes of time and tide, cold and heat, latitude and longitude. The agriculturist will find that these changes cannot affect his crops."⁴

True prayer is not designed to warm the weather up, cool it down, bring rain, or chase away insects. Prayer, as Christ Jesus taught it, is the spiritual reasoning that lifts consciousness to gratitude for God's infinite goodness. For His ever-presence. For His spiritual provisions. For our freedom from discord.

As we turn our thoughts to Love, we find an abundance of good dawning upon consciousness. And this spiritual awakening in thought can result even in abundant crops. The Psalmist sang, "Yea, the Lord shall give that which is good; and our land shall yield her increase."⁵

The "plant of the field" is fundamentally a concept in Mind and not dependent on material evolution. This truth, understood and prayerfully appreciated, brings specific and clear-cut protection to the production of our crops.

NATHAN A. TALBOT

¹ Gen. 2:5; ² *Science and Health*, p. 520; ³ Dan. 3:27; ⁴ *Science and Health*, p. 125; ⁵ Ps. 85:12.

Healing Antagonism by Turning the Other Cheek

Many people believe it's not very practical to turn the other cheek nowadays; they observe that it's seldom done even by professing Christians. Some maintain it puts one at a disadvantage and is a sign of weakness to act so mildly toward individuals who would do us harm. Yet Christ Jesus explained that this uncomplaining response to people who attack us is a requirement of the Christly life. He said, "Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: but I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also."¹

Retaliation, revenge, self-justification, attempts to get even with someone who has done us wrong, are definitely not in accord with Christian practice. This does not mean that we are to meekly tolerate abuse, injustice, mental or physical injury, or persecution. The Master established for his immediate followers an orderly three-step procedure for dealing with fellow Christians who attempted to injure them—a procedure that is equally practical for us to follow today. First he said, "If thy brother shall trespass against thee, go and tell him his fault between thee and him alone."²

One would hope that by airing a grievance confidentially in this way, the fault thereby exposed would be quickly recognized and corrected. But if it is not, one can take the second step outlined by Christ Jesus: produce one or two witnesses to support the complaint. After this, if the problem still persists, there is yet a third step open: bring the matter to the proper authorities of the church for official corrective action.

If none of these steps brings satisfaction, the Christian way still does not allow for vindictiveness or resentment. Christ Jesus made it clear that only one result can follow such persistent offense: "Let him be unto thee as an heathen man and a publican."³ The offender must go his own way, but it must be without injury or cursing.

Today, whoever our opponents or persecutors may be, and whatever the offense against us, the Christian rule is the same. In this era, Mrs. Eddy had to face opponents of the religious and healing aspects of Christian Science, some of whom attacked her and her teachings with great bitterness. Yet she could reiterate Jesus' teaching of patience and long-suffering and advise her students: "Let us be faithful in pointing the way through Christ, as we understand it, but let us also be careful always to 'judge righteous judgment,' and never to condemn rashly. 'Whosoever shall smite thee on thy right cheek, turn to him the other also.' That is, Fear not that he will smite thee again for thy forbearance."⁴

The true Christian never seeks revenge—he does not want to harm people who behave shabbily or even wickedly toward him, whoever they may be. His aim is always to heal antagonism, and he knows that in order to do this he must bear constant witness to

the all-power and all-presence of God, divine Love, both in his own life and in the lives of those around him.

Christian Science shows that only by proving by our own thought and actions that man is God's perfect offspring, made in the image of Love, are we able to manifest the healing power of God. The aspiring Christian healer will be careful, therefore, only to "judge righteous judgment"—to see through the false, material picture of a vicious, hating mortal posing as an enemy, and to have such conviction of the true nature of the other individual as being, like himself, the expression of Love that he has no fear of him at all. He will aim to attain such a state of fearlessness that he can happily turn his other cheek without thought of being dealt another blow. When he has reached this point of Christly vision, he is assured of God's power to resolve the problem.

Far from advocating doing nothing but smile passively and risk further harm when one is attacked or wrongly accused, Christian Science demands decisive mental action. It urges one to express deeper consecration to the Christ, Truth, to have more faith in God's allness, and to attain such a strong conviction of the presence of His spiritual idea, manifested in the individual who has appeared to be an enemy, that one not only loves that individual but helps him to respond with love.

This state of healing thought is not always attained without a struggle, and sometimes this may be as severe as Jacob's struggle at Peniel, but Science points the way. It provides an explanation of the universe as spiritual and perfect, the expression of the one God, infinite Life, Truth, and Love, eternal good; and it defines the spiritual law of harmony that governs all real being. By reasoning from this basis of divine Principle, we can come naturally into the recognition that Love alone is present, we can lose all fear of evil as a person, and, as Jacob did when his brother Esau "ran to meet him, and embraced him, and fell on his neck, and kissed him,"⁵ we can prove the power of Christly consciousness to overcome antagonism and to heal.

NAOMI PRICE

¹ Matt. 5:38, 39; ² 18:15; ³ v. 17; ⁴ *Science and Health with Key to the Scriptures*, p. 444; ⁵ Gen. 33:4.

THE SATISFACTION OF SHARING THE SENTINEL

Helping others discover the *Christian Science Sentinel* often brings the most grateful response. Recently some readers related these experiences to us:

"When I tell my Sunday School pupils of a special article, if a child does not have access to it I give him a copy. In this way the *Sentinel* finds its way into the home. Over a year ago the mother of one of these children started attending church services, and continued until the family was transferred to another state. I give the *Sentinel* full credit for this. In less than a month this mother wrote that her little girl was enrolled in another Christian Science Sunday School and very happy."

"A neighbor told me of her desperation and attempts to take her own life. Not ten minutes before, I had started reading the *Sentinel* with an article entitled 'Science Not Suicide.' We talked about the truths of God and man, and then I gave her the *Sentinel*. Since this first visit she has come back every week. While her small daughter plays with my girls, we read *Science and Health* and talk. The family problems which seemed overpowering are now being viewed in a different light. This dear friend is beginning to climb upward in her understanding of God."

"After receiving a renewal notice on a gift subscription to a friend, I wrote asking if I might renew her *Sentinel* for another six months. She wrote back that she is receiving help from reading the articles and wishes to take care of the subscription herself."

Things like these happen when the *Sentinel* is thoughtfully shared. Perhaps there is someone you think would be helped by what you've read. Or you might know a friend who would appreciate a gift subscription. You can arrange it at a nearby Christian Science Reading Room, or write

The Christian Science Publishing Society
Box 125, Astor Station, Boston, MA, U.S.A. 02123.

Testimonies of Christian Science Healing

Christian Science has been my only physician for over half a century. During that time, with God's help, we reared two families without resort to material medicine—our own children and then two grandchildren. When the children were ill they were quickly healed. As our understanding grew and the children were exposed to so-called contagious diseases, we learned that it is impossible for contagion to even appear to manifest itself in God's kingdom, where we abide. I applied Mary Baker Eddy's admonition in *Science and Health with Key to the Scriptures* (p. 392): "When the condition is present which you say induces disease, whether it be air, exercise, heredity, contagion, or accident, then perform your office as porter and shut out these unhealthy thoughts and fears."

One time while taking a bath I found two large lumps on my breast. I became so frightened that I was overwhelmed for a little bit. Then like a voice there came to me the question "Do you believe in God?" I thought it over thoroughly and said, "Yes! I believe that God is All-in-all." Again, "Then how can you believe in something so unlike Him?" Thoughts such as these began to flow into my consciousness: "Do you believe in God's all-power? Do you believe in God's ever-presence?" As I answered each of these questions in the affirmative I began to feel God's presence and had an exalted feeling. I thought of Jacob; I, too, held on to my revelation until my morning of liberation came. I forgot about the lumps, and it was several weeks before I thought of them again. They were gone, as I knew they would be.

The statements made in these testimonies with regard to healings have been carefully verified. The original testimonies and their respective verifications are on file for reference with The Christian Science Publishing Society.—THE EDITORS.

Several years ago there was a beautiful demonstration of God's protection concerning the garden at our home in the northern part of Minnesota. The plants were up a few inches, at the point where they were going to need attention, when it became necessary for me to leave and be away for a month. I cultivated everything and put a mulch of old straw around the plants. Then I thought, If the garden doesn't have water, even the mulch won't help. What about the bugs and worms that sometimes infest a garden? Also, the animals in that wild area like to eat the tender shoots. Then these thoughts came to me: All creatures are ideas of God, and they have their function in the divine economy. Even what we know as bugs and worms have their place. The same thing, I saw, applied to the animals.

As my spiritual perception grew, I realized that if God is ever present, His qualities are ever present. Under the law of Principle progress is manifested, and we can see it expressed humanly. Love manifests itself in warmth. Truth is expressed in light. Spirit is expressed in abundance and perfection. Soul's beauty is manifested in vibrance and robustness. Then I thought about Life, and of water as a symbol of Life; the plants in the garden were expressions of Life itself. Also, the new grass we had planted included and manifested these same qualities derived from the creative Mind. I felt assured that God's presence was right there.

As we were on our way back and we came to southern Minnesota, the cornfields were parched and burned up. The closer to our place we came, the worse the situation seemed. But as we drove up the hill, it was a bright green; the grass was beautiful. I ran down to the garden before I helped unpack. Everything was lovely. Not a worm or bug in evidence, not a leaf had been touched. Lovely peas and green beans were ready to pick, beets were ready to can, and all the garden was more beautiful than I had ever seen it.

A neighbor was fishing in a nearby lake, and when he saw us he came off the lake to speak to us. As he admired the garden he said, "I came over here fishing almost every day while you were gone. It was the strangest thing. You had rains over here on this side."

This was another proof that the truth, as taught in Christian Science, when rightly applied to any situation, will bring about a harmonious result. Mrs. Eddy states it this way (*Science and*

Health, p. 261), "Hold thought steadfastly to the enduring, the good, and the true, and you will bring these into your experience proportionably to their occupancy of your thoughts."

It is impossible to express all the gratitude I feel to God for guiding me to the Science of Christ as revealed to Mrs. Eddy. Her thought was so pure that she was able to bring the Christ message to this age. In her writings she has presented the rules for the application of scientific Christianity, divine Truth, so that all may read and understand. Understanding this Science enables those that seek to find—not only healing and guidance but protection, abundance, and joy unspeakable. Is it any wonder that we love and respect Mrs. Eddy?

(Mrs.) HILDA MILLER
Park Rapids, Minnesota



When I think of the many blessings that have come to me over a period of sixty years, I recall my introduction to the Christian Science textbook. Stopping to see a friend, I saw a little black book on the table and picked it up. Reading the title, *Science and Health with Key to the Scriptures* by Mary Baker Eddy, I asked my friend if I could take it home with me and read it. She consented.

I became so absorbed in the spiritual truths I was beginning to understand, I was healed of three chronic illnesses—a form of catarrh, hemorrhoids, and tonsillitis. Though there were Christian Science practitioners in the town, I did not feel the need of calling one. I depended on the truths I was learning in the book. In the meantime, I had purchased a copy of my own and was attending Christian Science church services.

After getting my letter of dismissal from the other church I had attended for several years, I joined the Christian Science Society. Later, when we moved to the city, I became an active church worker and also joined The Mother Church.

Some years ago I went to visit some friends. As we came out of the house to walk across the street to another friend's home, I fell. They carried me into the home of this friend, who is a Christian

Science practitioner. The friend I had just visited was not a Christian Scientist. Having home owner insurance, she insisted that I have an X ray, which meant I would be taken to the hospital. This friend meant well and wanted to help in the only way she knew.

In the meantime, prayerful support in Christian Science was given me, and it was three days before the ambulance came to take me to have an X ray. During this time a spiritual uplift had taken place, partly through inspiration I gained from hymns in the *Christian Science Hymnal*. I felt I could go in confidence. That evening the doctor said the X ray showed the hip had been broken, and although the bone had set, I would have a limp because one leg would be shorter than the other.

My daughter arranged to have me taken by ambulance to a sanatorium for Christian Scientists in a nearby city. I stayed there for about a month. However, I was up and walking with a walker in ten days. I received much loving care while there, and I was also having prayerful treatment by a practitioner, who visited me once a week. My daughter took me to her home where I stayed for another month.

Then I was taken home, to be on my own, walking at that time with a cane. But soon I was driving my car and in every way leading a perfectly normal life, never forgetting the gratitude I feel even now for this experience of mental surgery. I informed the practitioner that the healing was complete, and I had no limp.

These words express my gratitude for the blessings received in Christian Science (*Christian Science Hymnal*, No. 139): "The joy that none can take away/Is mine; I walk with Love today."

(Mrs.) ELIZABETH B. KELLY
Humansville, Missouri



[Original in Dutch]

At a time when I understood little of what Christian Science teaches, I nevertheless experienced a beautiful blessing. We were living on a farm. It was a particularly dry summer; every growing thing yearned for water. Though I put into practice what I had learned, no visible change occurred.

Then I stayed for a few days with relatives in a large city, where I had the opportunity to attend a Sunday service in a Church of Christ, Scientist. As I entered the church my eye caught the following citation, on a wall, from *Science and Health* by Mrs. Eddy (p. 494): "Divine Love always has met and always will meet every human need." And that was just what I needed to understand—divine supply of all our needs, rain included. Being early, I found time to contemplate this, and it became very clear to me as fundamental law. The next day I received a letter from my little daughter stating: "It now is Sunday morning and we expected that we would go out, but heavy rains make it impossible."

Later, when I understood more of Christian Science, I had a very fine healing. For days I had been feeling pain all over my body, but I was able to perform my daily tasks, taking no notice of the pain. At noon one day, when I sat down, the pain became so severe that I found it impossible to remain sitting. Happily, we had a sofa bed, on which I managed to lie down. After some time of immobility the pain lessened somewhat, which enabled me to realize the truth. The following citation from *Science and Health* came to thought (p. 463): "A spiritual idea has not a single element of error, and this truth removes properly whatever is offensive." I had to realize this and to keep in consciousness that I was a spiritual idea of God.

I knew by heart what Mrs. Eddy writes (*ibid.*, p. 495): "When the illusion of sickness or sin tempts you, cling steadfastly to God and His idea. Allow nothing but His likeness to abide in your thought. Let neither fear nor doubt overshadow your clear sense and calm trust, that the recognition of life harmonious—as Life eternally is—can destroy any painful sense of, or belief in, that which Life is not."

I made every effort to understand this clearly, and after a few hours I fell asleep. Soon I woke up again and pondered various statements from the Bible and *Science and Health*. With some difficulty I was able to rise the next morning, and I continued to acknowledge the truth of painless, spiritual being and to deny the error of fear and doubt. I received much help through reciting hymns from the *Christian Science Hymnal*, and my improvement continued. By evening the pain was nearly gone, but then my right

hand was so swollen I could not use it. That whole evening I read and pondered Christian Science literature. When I went to bed, I found my hand was perfectly normal again. My heart was overflowing with gratitude.

We can't be grateful enough for all that Mrs. Eddy has given to the world in *Science and Health*, through which we are better able to understand God and the Bible—especially the life and healing work of Christ Jesus. I am thankful that through Christian Science I have been able to experience these and other blessings in my life.

(Mrs.) GRIETJE DE JONG-SMITS
Drachten, Netherlands



“The very circumstance, which your suffering sense deems wrathful and afflictive, Love can make an angel entertained unawares.” So writes Mary Baker Eddy in *Science and Health with Key to the Scriptures* (p. 574).

That is exactly what happened when I first came to know Christian Science sixty years ago. I was still a teen-ager and very fed up with my condition—lack of energy and lack of interest in life altogether. I had been told by a blood specialist Mother took me to that I had a deficiency of red blood corpuscles and would never be able to take part in normal youthful activities like other girls of my age. My mother was also very ill at that time. A Christian Scientist came to see her and brought with her a very precious book, which she told us she read every day together with her Bible. It was *Science and Health*. She said she would lend it to us for one week, and asked if I would read it to Mother. This visitor came as an angel to our need.

The very first page in the Preface of the book was full of interest, with the opening words (p. vii) “To those leaning on the sustaining infinite, to-day is big with blessings.”

Well, that was the best piece of advice we had heard or had ever read. We said the Lord's Prayer together, and we began to feel that it really was true. We could rely on God as sustaining, strengthen-

ing us both. Then we read the Lord's Prayer, with its spiritual interpretation, given at the end of the chapter "Prayer" (*Science and Health*, pp. 16-17). One part reads:

"Give us this day our daily bread;
Give us grace for to-day; feed the famished affections."

We began to feel strength, blessing us. Mother got up and dressed; she had not done so for months. I myself felt stronger than I had for a good time.

We purchased our own copy of that wonderful book, and we were invited to go to a Wednesday testimony meeting in Manchester. Mother was well and strong through what she had learned in *Science and Health*. I gained energy and the desire to live and took up my music again, which I had given up owing to lack of strength to play the violin.

I was able to take a post of teaching. Mother was able to organize a house removal to the country, and we both joined a Christian Science Society. I gained strength and was healed of a great many physical difficulties; the healing effect included my having sound teeth for many years.

Blessings of this kind, that seem as angels sent to your side, as a hymn says, "to comfort, guard and guide" (*Christian Science Hymnal*, No. 9), continue for me. Today I live in a Christian Science House (residential) with a branch church near, where I am able to continue church membership.

Other healings in later years include overcoming the effect of heavy bruising of my neck and back after a car accident; better relationship with family and more love expressed by both sides. Also, through prayer a blockage in one ear was cleared very quickly.

I am sincerely grateful to be a member of The Mother Church and a branch church, and for the blessing of class instruction. I am sincerely grateful for the practitioners who helped Mother and me along the way to health and happiness. Thanks be to God. "In all thy ways acknowledge him, and he shall direct thy paths" (Prov. 3:6).

(Miss) ELSIE M. DRAPER
Sutton Coldfield, West Midlands, England

[Original in Spanish]

I am profoundly grateful to God for Christian Science, which has changed my outlook on life completely from a material to a spiritual basis. For years I had been subjected to medical treatments without ever being completely well. It was in this state that I became acquainted with the Church of Christ, Scientist.

I remember that for some time I was not able to understand the true significance of this Science; but even so, I began to throw out all the medicine I had in my house. This early resolve to stop using medicine, without fearing anything, makes it possible for me to say today that for thirty years now it has never crossed my mind to use a material remedy to heal a physical illness, whether called grippe, cough, liver complaint, or any other discordant manifestation. Instead, I applied what I was learning through the study of Christian Science and my assiduous attendance at church services.

One evening I returned home with apparent symptoms of asthma, something I hadn't suffered from in a long time. When I went to bed, I found that it was becoming more and more difficult to breathe. Facing up to these symptoms, I remembered all I was learning of the true man, the image of God, the spiritual idea, incapable of sinning or becoming ill; and I thought of what Mrs. Eddy says in *Science and Health* (p. 323), "In order to apprehend more, we must put into practice what we already know. We must recollect that Truth is demonstrable when understood, and that good is not understood until demonstrated."

When I awoke the next morning, every symptom of asthma had disappeared, never to return.

I am grateful for class instruction and for the progress this affords us and for having known enough to overcome the temptation to miss one of my annual association meetings.

Mrs. Eddy tells us (*ibid.*, p. 442), "Christian Scientists, be a law to yourselves that mental malpractice cannot harm you either when asleep or when awake." Through the years that I have studied this wonderful religion I have proved how this law acts in human consciousness, lifting it from the belief in evil to the understanding of the allness of God, good.

While preparing to go to my annual association meeting, as I have

done since I had class instruction in 1962, I became involved in the conflicting reports of political events in the country where I was to attend the association meeting.

All this, along with the constant increase in costs of travel, hotel, and my stay, prompted me to decide not to participate in the spiritual feast that being with his teacher on that occasion is for every pupil.

The date was approaching, when the thought came to me, "Your excuse is a very poor one. Everyone, including you yourself, will think that you have stayed away because of the political situation, when the fact is you don't want to go." This whole recognition came to me with such force that I awoke from the entire suggestion and made an immediate decision to go, knowing I could apply what I had learned in class, that we should be able to heal any apparently discordant situation.

The next day at church, a member of my association told me he was going to our meeting in his car and offered me a place in it. That to me was like the supply of bread with which Jesus fed his followers in the wilderness; and so we undertook the crossing of the Andes mountain range, that grand and marvelous labyrinth, climbing to 4,200 meters and praising and thanking God for His magnificent creation.

This was the result of seeing, as a Christian Scientist, that obeying the provision in the *Manual of The Mother Church* by Mrs. Eddy (Art. XXVI, Sect. 6) "The associations of the pupils of loyal teachers shall convene annually" does not impoverish us. On the contrary it enriches us by increasing and renewing the spiritual abundance we receive through the teaching. In *Science and Health* we read (p. 233): "Every day makes its demands upon us for higher proofs rather than professions of Christian power. These proofs consist solely in the destruction of sin, sickness, and death by the power of Spirit, as Jesus destroyed them. This is an element of progress, and progress is the law of God, whose law demands of us only what we can certainly fulfil."

(Mrs.) MAGDALENA N. DE GÓMEZ QUINTERO
Buenos Aires, Argentina

Words of Current Interest



Related to the Lesson-Sermon
for May 15, 1977, in the
CHRISTIAN SCIENCE QUARTERLY—
BIBLE LESSONS
Subject: Mortals and Immortals

The earnest expectation of the creature (Rom. 8:19)

The New English Bible translates, "The created universe waits with eager expectation for God's sons to be revealed."

Deliver him from going down to the pit (Job 33:24)

As Holladay states, the Hebrew term translated "pit" is synonymous with Sheol, the abode of the dead.

To be enlightened with the light of the living (Job 33:30)

The Revised Standard Version translates, "that he may see the light of life."

Thou hast holden me by my right hand (Ps. 73:23)

To the ancient Hebrews, the right hand typified a person's

force, will, honor, and resolve. See also Ps. 16:8.

And the son of man, that thou visitest him? (Ps. 8:4)

The Hebrew verb includes these meanings: "to take care of; make search after; commission or appoint."

The man that walketh not in the counsel of the ungodly (Ps. 1:1)

"Walk" symbolizes the totality of conduct. See also Gal. 5:16.

The chaff which the wind driveth away (Ps. 1:4)

When grain stalks were cut, the ground fall was raised on a fork to catch the wind. The heavy grain kernels fell back to earth, while the chaff was blown away.

The lines are fallen unto me in pleasant places (Ps. 16:6)

This verse reflects the ancient practice of surveying land by a measuring rope.

He passed through the midst of Samaria and Galilee (Luke 17:11)

Jesus would not normally be welcome in Samaria—first, because of his birthplace and residence in Judea; and second, because his destination was Jerusalem. The animosity between Samaritans and Judeans made quite remarkable his healings, and doubly remarkable the gratitude of the Samaritan (see v. 16).

The Lesson-Sermons contain Bible references (King James Version) and correlative passages from "Science and Health with Key to the Scriptures" by Mary Baker Eddy.

Christian Science Lectures



Everyone is cordially invited to these free lectures.

‡ Indicates Children's Room available during lectures. Details should be obtained locally.

CHANNEL ISLANDS

JERSEY—St. Helier (First, Jersey): Church, 4 St. Saviours Rd., 7.30 p.m., Tues., May 31. "Finding God's Direction" (Holmes)

ENGLAND

AVON—Clevedon: Community Centre, Sunhill Park, Princes Rd., 7.30 p.m., Thurs., June 2. "Who Runs Your Life?" (Holmes)

DORSET—Weymouth: Church, 32 Melcombe Ave., 8 p.m., Tues., May 31. "Dare to Care" (Houston)

EAST SUSSEX—Hove: Church, 39 Salisbury Rd., 7.30 p.m., Thurs., June 2. "Dare to Care" (Houston)

KENT—Canterbury: Frank Hooker School, Knight Ave., off Rheims Way, 3 p.m., Sat., June 4. "Dare to Care" (Houston)

Rochester: Church, Eastgate Court, High St., 7.30 p.m., Mon., May 30. "Who Runs Your Life?" (Holmes)

NORFOLK—Norwich: Stuart Hall, St. Andrew's Hill, 3 p.m., Sun., May 29.‡ "The Answer to Despair" (Holmes)

WILTSHIRE—Swindon: Commonweal School, The Mall, 3 p.m., Sun., May 29.‡ "See It Like It Is" (Houston)

SWITZERLAND

Basel: Stadt-Casino, Hans-Huber-Saal, 14 Steinenberg, 8.15 p.m., Tues., May 31. In German. "Use Your Spiritual Power" (Henderson)

UNITED STATES AND CANADA

(Week of May 15 to 21, and some earlier dates)

CANADA

MANITOBA—Winnipeg (Society): Lincoln Motor Hotel, 1030 McPhillips St., 8 p.m., Tues., May 17. "Your Unlimited Opportunities" (McGrew)

ONTARIO—Oshawa: Durham College of Applied Arts and Technology, Simcoe St., N. and Conlin's Rd., 3 p.m., Sun., May 15. "The Healing Method of Christian Science" (Spencer)

Ottawa (First): Victoria Museum Bldg., Metcalfe and McLeod Sts., 4.30 p.m., Sun., May 15. "How to Love and Be Loved" (Alton)

Thunder Bay (First): Faculty of Education Auditorium, Oliver Rd., 8 p.m., Thurs., May 19. "Your Unlimited Opportunities" (McGrew)

QUEBEC—Montreal (First): Church, 1601 McGregor Ave. and Cote des Neiges, 8.15 p.m., Mon., May 16.‡ "What's Your Greatest Need?" (Alton)

SASKATCHEWAN—Moose Jaw: Central Collegiate Auditorium, Oxford St., W. and Second Ave., 3.30 p.m., Sun., May 15. "Your Unlimited Opportunities" (McGrew)

Regina: City Hall, McIntyre St. and Victoria Ave., 8.30 p.m., Mon., May 16. "The Search for Life" (McGrew)

UNITED STATES

CALIFORNIA—Gridley: Church, 545 Ohio St., 8 p.m., Tues., May 17. "A New Beginning" (Jenks)

Mariposa: Building A, Mariposa Fairgrounds, Hwy. 49, 3 p.m., Sun., May 15.‡ "A New Beginning" (Jenks)

COLORADO—Loveland: High School, Little Theatre, 920 W. 29th St., 8 p.m., Tues., May 17.‡ "The Law of Christian Science Healing" (Thorneloe)

COLORADO (continued)

Northglenn (Society, Thornton): Community Center, 11801 Community Ctr. Dr. (right at Jct. 120th Ave. and I-25), 7.30 p.m., Thurs., May 19.‡ "A New View of Prophecy" (Thorneloe)

CONNECTICUT—Bristol: Baptist Church, Fellowship Hall, 43 School St., 3.15 p.m., Sun., May 15. "Your Right to Be Right" (Pickett)

Darien: Church, 2331 Post Rd., 8.30 p.m., Fri., May 20.‡ "The Spiritual Viewpoint" (Correll)

Ellington (First, Rockville): Congregational Church, 72 Main St., 8 p.m., Mon., May 16. "The Spiritual Viewpoint" (Correll)

Stamford: Church, 655 Stillwater Rd. and Bridge St., 8.30 p.m., Thurs., May 19.‡ "From Hell to Heaven" (Rogers)

Torrington: Coe Civic Center, Main St., 8 p.m., Tues., May 17. "The Family of Man" (Rogers)

Wilton: Church, 531 Danbury Rd., 8.30 p.m., Fri., May 20.‡ "From Hell to Heaven" (Rogers)

DELAWARE—Wilmington: Grand Opera House, 818 Market Street Mall (downtown), 12 m., Fri., May 20.‡ "Accept Only the True" (Heafer)

ILLINOIS—Belvidere: First Presbyterian Church, 221 N. Main St., 8 p.m., Tues., May 17.‡ "Divine Love Is the Only Mind" (Crichlow)

Champaign: Church, 602 W. Church St., 8 p.m., Fri., May 20.‡ "Divine Love Is the Only Mind" (Crichlow)

Chicago Heights: Church, Lincoln Hwy. and Edgewood Ave., 8 p.m., Tues., May 17.‡ "Where in the World Is God?" (McClain)

Crystal Lake: Church, 431 Woodstock St., 3 p.m., Sun., May 15.‡ "Ethics for Today" (Ferris)

Des Plaines: Church, 1275 Marion St. and Laurel Ave., 8 p.m., Mon., May 16.‡ "Where in the World Is God?" (McClain)

Evanston (Second): Church, 2715 Hurd Ave. and Park Pl., 7 p.m., Sun., May 15.‡ "Why Spiritual Healing?" (McClain)

Glencoe: Church, Greenleaf Ave. and Beach Rd., 3 p.m., Sun., May 15.‡ "Divine Love Is the Only Mind" (Crichlow)

Glenview: Church, 1333 Glenview Rd., 8 p.m., Fri., May 20.‡ "Who Is Making Your Decisions?" (Williams)

Kankakee: Church, 240 S. Chicago Ave., 4 p.m., Sat., May 21. "Finding Reality Through Prayer" (Heard)

Maywood: Church, 500 S. Second Ave., 3 p.m., Sun., May 15.‡ "Why Spiritual Healing?" (McClain)

McHenry: Community High School, 4724 W. Crystal Lake Rd., 8 p.m., Tues., May 17.‡ "Jesus, Brothers, and Other Strangers" (Wood)

Moline: Church, 16th St. and 14th Ave., 8 p.m., Tues., May 17.‡ "Who Is Making Your Decisions?" (Williams)

Palatine: Church, 1 S. Rohlwing Rd., 8 p.m., Fri., May 20.‡ "Finding Reality Through Prayer" (Heard)

Peoria (Second): Church, 1417 W. Barker Ave., 8 p.m., Thurs., May 19.‡ "Divine Love Is the Only Mind" (Crichlow)

Riverside: Church, 135 Longcommon and Addison Rds., 3 p.m., Sat., May 21.‡ "Safe in God's Care" (Williams)

Skokie: Church, 7800 Niles Ave., 3 p.m., Sun., May 15.‡ "We Thy People" (Heard)

Springfield: Lincoln Library, Seventh and Capitol, 3 p.m., Sat., May 21.‡ "Divine Love Is the Only Mind" (Crichlow)

INDIANA—Anderson: Church, 122 W. Eighth St., 8 p.m., Thurs., May 19.‡ "Why Spiritual Healing?" (McClain)

Plymouth: Church, 428 S. Michigan St., 8 p.m., Mon., May 16.‡ "Ageless Youth" (Driver)

Vincennes (joint lecture): Schircliff Theatre, Humanities Bldg., Vincennes Univ., 10.30 a.m., Sat., May 21.‡ "Christian Science: The Discovery of the Healing Christ" (Plimmer)

IOWA—Ames: Scheman Building, Rm. 250, Iowa State Center, 3 p.m., Sun., May 15. "Safe in God's Care" (Williams)

Dubuque: Church, 385 W. Ninth and Bluff Sts., 8 p.m., Mon., May 16.‡ "Jesus, Brothers, and Other Strangers" (Wood)

IOWA (continued)

Mason City: Church, Third St., N.W. and N. Washington. See local notice for hour. Sun., May 15.‡ "Protection Where Lions Lurk" (Wood)

Sioux City: Church, Tenth and Jackson, 8 p.m., Thurs., May 19.‡ "Claim Your Real Inheritance" (Tuttle)

KANSAS—Leavenworth: National Bank and Trust Co., Lincoln Rm., 403 Delaware, 8 p.m., Fri., May 20.‡ "Loving to Live" (Curtis)

Mission-Prairie Village: Church, 3920 W. 63d St., Prairie Village, 8 p.m., Thurs., May 19.‡ "Deathless Life" (Curtis)

MAINE—Auburn-Lewiston: Lost Valley Ski Lodge, Perkins Ridge, 7 p.m., Sun., May 15.‡ "Responding to the Word of God" (Anwandter)

Camden: Church, 1 Central St., 8 p.m., Thurs., May 19.‡ "How to Love and Be Loved" (Alton)

Sanford: Church, 33 School St., 8 p.m., Fri., May 20.‡ "How to Love and Be Loved" (Alton)

Waterville: Church, 5 School St., 8 p.m., Fri., May 20.‡ "Adventure into Inner Space" (Pickett)

MASSACHUSETTS—Holyoke: Church, 76 Lincoln St., 8.15 p.m., Thurs., May 19.‡ "The Spiritual Viewpoint" (Correll)

MICHIGAN—Birmingham: High School, 2436 W. Lincoln, 8 p.m., Tues., May 17.‡ "Get Your Life in Balance" (Driver)

Grand Haven: Church, 504 Clinton and Fifth Sts., 8 p.m., Fri., May 20. "Where in the World Is God?" (McClain)

MINNESOTA—Alexandria: United Methodist Church, 2210 Lincoln Ave., E., 7.30 p.m., Fri., May 20.‡ "The Touch of Spirit" (Clarke)

Excelsior: Church, Center and First Sts., 8 p.m., Tues., May 17.‡ "Claim Your Real Inheritance" (Tuttle)

Hibbing: Church, Third Ave., E. and 23d St., 8 p.m., Mon., May 16.‡ "A Lesson from a Bridge" (Tuttle)

Stillwater: Church, 231 N. Third St., 8 p.m., Sat., May 21.‡ "The Touch of Spirit" (Clarke)

MONTANA—Billings: Ramada Inn, Mullowney Ln. and I-90, 8 p.m., Thurs., May 19.‡ "The Power of God" (Rivas)

Helena: Motor Hotel and Convention Center, 2301 Colonial Dr., 8 p.m., Tues., May 17.‡ "The Power of God" (Rivas)

NEBRASKA—Beatrice: Southeast Community College, Lincoln Center, Rm. 4, 2½ mi. west of Jct. Hwys. 77 and 136, 8 p.m., Fri., May 20.‡ "A Lesson from a Bridge" (Tuttle)

Omaha (Third): Church, 2118 Browne St., 3 p.m., Sun., May 15.‡ "The Touch of Spirit" (Clarke)

NEW HAMPSHIRE—Bedford (First, Manchester): Bethany Covenant Church, S. River Rd., 8 p.m., Tues., May 17.‡ "There's Only One Real Ego" (Correll)

Berlin: Brown School, Main and Eighth Sts., 8 p.m., Tues., May 17.‡ "Spiritual Abundance Is God's Law" (Alton)

NEW JERSEY—Morristown: Woman's Club, 51 South St., 8 p.m., Tues., May 17.‡ "The Complete Man and Woman" (Heafer)

Pompton Lakes: Church, 243 Hamburg Turnpike, 8.30 p.m., Mon., May 16.‡ "Become What You Are!" (Rogers)

Rahway: Church, 830 Jefferson and Hazelwood Aves., 3.30 p.m., Sun., May 15. "The Complete Man and Woman" (Heafer)

Rutherford: Church, Lincoln and Pierrepont Aves., 8.30 p.m., Thurs., May 19.‡ "The Complete Man and Woman" (Heafer)

NEW YORK—Bronxville: Theatre, 80 Kraft Ave., 11 a.m., Sat., May 21. "From Hell to Heaven" (Rogers)

Jamaica, L.I.: Church, 89-12 164th St., 3 p.m., Sun., May 15. "From Hell to Heaven" (Rogers)

New York (Second): Church, Central Park West and 68th St., 8 p.m., Mon., May 16.‡ "The Complete Man and Woman" (Heafer)

Patchogue: Church, Roe Blvd. and N. Ocean Ave., 8 p.m., Thurs., May 5.‡ "There's Only One Real Ego" (Correll)

White Plains: Church, 34 Maple Ave. and Mamaroneck, 11 a.m., Sat., May 21.‡ "There's Only One Real Ego" (Correll)

OHIO—Akron (First): Church, 161 Fir Hill, 8 p.m., Tues., May 17.‡ "Keeping Pace with God" (Plimmer)

Chardon: Church, 101 Daniels Dr., 8 p.m., Tues., May 17.‡ "We Thy People" (Heard)

Cincinnati (Second): Convention Center, Fifth and Elm Sts., 8 p.m., Mon., May 16.‡ "Keeping Pace with God" (Plimmer)

Lebanon: High School, State Rte. 48, N., 3 p.m., Sun., May 15.‡ "Keeping Pace with God" (Plimmer)

North Canton (joint lecture): Kent State, Stark Campus, 6000 Frank Rd., N.W., 8 p.m., Mon., May 16.‡ "We Thy People" (Heard)

OKLAHOMA—Hobart: Church, 200 S. Randlett, 3 p.m., Sun., May 15. "Ageless Youth" (Driver)

OREGON—Astoria: Church, 632 11th St., 8 p.m., Thurs., May 19.‡ "Christian Science: Its Healing Practice" (Kenyon)

Hillsboro: Church, 1054 N.E. Grant St., 2 p.m., Sat., May 21.‡ "A New Beginning" (Jenks)

The Dalles: Church, 701 Washington St., 8 p.m., Fri., May 20.‡ "Christian Science: Its Healing Practice" (Kenyon)

Yachats: Lions Club, Fourth and Pontiac, 8 p.m., Fri., May 20.‡ "A New Beginning" (Jenks)

SOUTH DAKOTA—Brookings: Church, 603 Fifth Ave., 8 p.m., Tues., May 17.‡ "The Touch of Spirit" (Clarke)

Sioux Falls: Holiday Inn-Downtown, 8 p.m., Mon., May 16.‡ "The Touch of Spirit" (Clarke)

TEXAS—Fort Worth (Second): Village Opera House, 1700 S. University Dr., 10 a.m., Sat., May 21.‡ "A New View of Prophecy" (Thorneloe)

UTAH—Salt Lake City (First): Church, 352 E. Third, S. (Broadway), 4 p.m., Sun., May 15.‡ "A New View of Prophecy" (Thorneloe)

VERMONT—Montpelier: Union School Auditorium, Park Ave., 2 p.m., Sat., May 21. "Responding to the Word of God" (Anwander)

VIRGINIA—Reston: Dogwood Elem. School, 12300 Glade Dr., 2 p.m., Sat., May 21.‡ "The Complete Man and Woman" (Heafer)

WASHINGTON—Port Angeles: Church, 120 W. Eighth St., 3 p.m., Sun., May 15.‡ "Christian Science: Its Healing Practice" (Kenyon)

Seattle (Eighth): Broadview Elementary School, 12515 Greenwood Ave., N., 8 p.m., Mon., May 16.‡ "Drift or Direction in Life?" (Kenyon)

Seattle (Tenth): Highline High School, 225 S. 152d St., 8 p.m., Thurs., May 5. "The Law of Christian Science Healing" (Thorneloe)

WEST VIRGINIA—Clarksburg: Church, 658 W. Pike St., 8 p.m., Fri., May 20. "Ageless Youth" (Driver)

Huntington: Church, 11th Ave. and 12th St., 8 p.m., Thurs., May 19.‡ "Get Your Life in Balance" (Driver)

WISCONSIN—Baraboo: Junior High, 8 p.m., Tues., May 17. "The Spiritual Basis of Health" (Ferris)

Janesville: Franklin Junior High, 450 N. Crosby Ave., 8 p.m., Mon., May 16.‡ "The Spiritual Basis of Health" (Ferris)

Milwaukee (Fifth): Church, 3101 S. 30th St., 8 p.m., Thurs., May 19.‡ "Who Is Making Your Decisions?" (Williams)

WYOMING—Casper: Holiday Inn, 300 West F St., 8 p.m., Mon., May 16.‡ "Deathless Life" (Curtis)

Cheyenne: Church, 3202 Old Faithful Rd., 8 p.m., Mon., May 16.‡ "A New View of Prophecy" (Thorneloe)

Cody: Church, 901 Sheridan Ave., 8 p.m., Fri., May 20. "The Power of God" (Rivas)

[These lectures are given by members of the Board of Lectureship of The Mother Church, The First Church of Christ, Scientist, in Boston, Massachusetts, U.S.A.]



Letters to the Press

From Christian Science
Committees on Publication

The Tampa Times
Tampa, Florida

It seems a little unusual for a newspaper like *The Tampa Times* to undertake to label Christian Science definitively for its many thousands of readers.

Christian Science is not a "mental healing cult." Whatever personal opinion one may entertain in regard to the theology of Christian Science, simple accuracy and justice usually restrain this sort of offhand prejudice.

Stephen Gottschalk in his scholarly "The Emergence of Christian Science in American Religious Life" points out that what Mary Baker Eddy, the Founder of Christian Science, objected to in the "mind curers" of her day was their lack of genuine Christian theology. As he writes: "For

her, there were absolutely no resources within human thought by which it could devise a method for its own salvation or reach out to grasp the spiritual fact."

The denominational textbook of Christian Science, *Science and Health with Key to the Scriptures*, devotes its entire first chapter to making clear that there is just no way of manipulating the human mind to obtain undeserved blessings. Mrs. Eddy writes in this chapter on prayer (p. 10):

"The world must grow to the spiritual understanding of prayer. If good enough to profit by Jesus' cup of earthly sorrows, God will sustain us under these sorrows. Until we are thus divinely qualified and are willing to drink his cup, millions of vain repetitions will never pour into prayer the unction of Spirit in demonstration of power and 'with signs following.'"

It would have been much appreciated by the many Christian Scientists who are your neighbors—there are over 100 Christian Science churches in Florida—if a little more effort had been made to understand their most deeply cherished religious convictions.

J. BURGESS STOKES
Manager
Committees on Publication

NEW DUTCH TRANSLATION

A paperback edition of *Christian Science and Its Discoverer* by E. Mary Ramsay is now available in Dutch—its seventh translation (others are Danish, French, German, Portuguese, Spanish, and Swedish). The book contains a concise record of the life and work of Mary Baker Eddy, the Discoverer and Founder of Christian Science, and also includes brief statements explaining the teachings of Christian Science. This short volume is especially suitable for those who are unacquainted with Christian Science. You may purchase it for \$2.50 from the Christian Science Reading Room nearest you or order it directly from The Christian Science Publishing Society, One Norway Street, Boston, MA, U.S.A. 02115.

THE CHRISTIAN SCIENCE TEXTBOOK

Science and Health with Key to the Scriptures by Mary Baker Eddy is the textbook of Christian Science. It is available in English, in English-Braille, and in Danish, Dutch, French, German, Greek, Indonesian, Italian, Japanese, Norwegian, Polish, Portuguese, Russian, Spanish, and Swedish. It may be obtained from any Christian Science Reading Room, or ordered directly from MISS FRANCES C. CARLSON, Publisher's Agent, One Norway Street, Boston, MA, U.S.A. 02115.

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Public practitioners of Christian Science are available and ready to assist you by prayer, if you need their help. A worldwide list of those who are professionally engaged full time in this healing work can be found in *The Christian Science Journal*. This periodical is obtainable at any Christian Science Reading Room. For a Reading Room in your locality see telephone directory.

NOTICE TO CORRESPONDENTS

Officers of branch churches and individuals who have occasion to correspond with The Christian Science Board of Directors, with the Clerk and the Treasurer of The Mother Church, and with the heads of departments of The Mother Church Offices are requested to *place their complete addresses on their letters and to write their signatures plainly*. Your cooperation will be appreciated. General mail address for The Mother Church and its administrative offices is: The First Church of Christ, Scientist, Christian Science Center, Boston, MA, U.S.A. 02115. Telephone: 262-2300 (area code 617). Cable: Church, Boston.

YOU CAN HELP

When you renew your subscription for one or more of the periodicals, please return your renewal notice with your payment. When possible, return payment in the preaddressed envelope provided for that purpose. If you do not have your renewal notice and the preaddressed envelope, please send a brief note giving your name, address, and the names of periodicals you are renewing to: Circulation Service Department, The Christian Science Publishing Society, One Norway Street, Boston, MA, U.S.A. 02115.

It would also be helpful to send one of the current mailing labels from the periodicals you are renewing.

VISITORS WELCOME

FORMER HOMES OF MARY BAKER EDDY

1908–1910 *Chestnut Hill, Massachusetts*—400 Beacon Street. An exhibit traces Mrs. Eddy's role as Founder and Leader of our movement—preaching, teaching, writing, and commenting on issues still current.

Visiting Hours

May 1–October 31: 10 to 5 weekdays (including Saturdays);
2 to 5 Sundays

November 1–April 30: 10 to 4 Saturdays only; 2 to 5 Sundays

Closed all holidays except Memorial Day (last Monday in May) and
Bunker Hill Day (June 17)

1875–1882 *Lynn, Massachusetts*—12 Broad Street, where Mrs. Eddy completed her manuscript for *Science and Health with Key to the Scriptures*. It was while living here that Mrs. Eddy initiated many foundational steps in establishing the Christian Science movement. These include the formation of the Christian Scientist Association; the Church of Christ, Scientist; the Massachusetts Metaphysical College. Here also Mrs. Eddy was ordained as Pastor of her Church.

Visiting Hours

May 1–October 31: 10 to 5 weekdays (including Saturdays);
2 to 5 Sundays

November 1–April 30: 10 to 4 Saturdays only; 2 to 5 Sundays

Closed all holidays except Memorial Day (last Monday in May)
and Bunker Hill Day (June 17)

CONTRIBUTIONS

Contributions are most gratefully accepted by The Mother Church Treasurer from members and friends for the following funds:

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Fund for The Christian Science Monitor

Charitable Institutions Fund

Relief Fund

Fund for Developing Areas

Please make all checks payable to MARG ENGELER, Treasurer, The First Church of Christ, Scientist, Christian Science Center, Boston, MA, U.S.A. 02115.

A REASON TO JOIN THE MOTHER CHURCH

The way opens for greater understanding as you acknowledge a deeper commitment to Christian Science. Belonging to The Mother Church helps you to feel this commitment.

You are warmly invited to apply for membership at any time. Applications are acted on twice each year—in June (applications due by May 1) and in November (applications due by October 1).

You may obtain an application from any Christian Science Reading Room, branch church or society, from a member of The Mother Church, or from a Christian Science practitioner listed in *The Christian Science Journal*. Or you may write directly to the Clerk of The Mother Church, The First Church of Christ, Scientist, Christian Science Center, Boston, MA, U.S.A. 02115.

MOVING OR VACATIONING?

Here's how you can receive the best service on a permanent or temporary change of address for your subscription to any Christian Science periodical. Send the Circulation Service Department the following information:

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- (2) *New* address including street, city, state, country, ZIP or post code.

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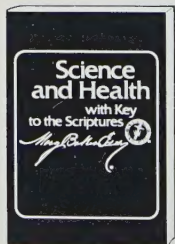
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